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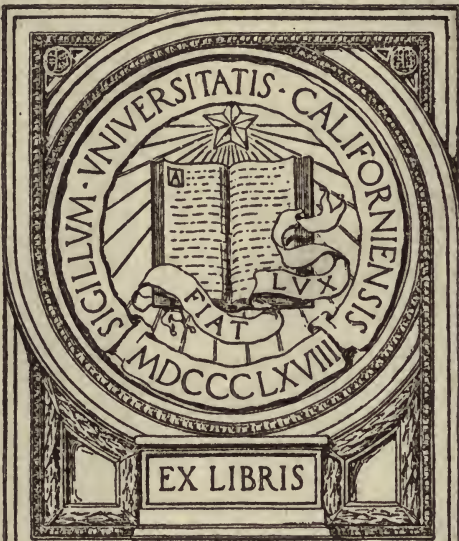
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BRIEF INTRODUCTION

TO THE

STUDY OF THE CHINESE LANGUAGE

PREPARED BY

MR. W. B. PETTUS

Revised and recommended by the members of the Special Committee on the Training of Missionaries appointed by the China Continuation Committee, 1914-15



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1915

TO VINU
AMBROGLAO

Gift of Harry E. Stevens

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FOREWORD.

THE series of articles put together in this Handbook were originally published in the "Chinese Recorder." They were carefully read and studied by the Committee on the Training of Missionaries appointed in 1914 by the China Continuation Committee and some modifications have been made at the suggestion of various members of that Committee. The members of this Committee recommend these articles to the missionary body, and especially to those in charge of Language Schools, for the use of missionaries entering upon their special course of preparation for work in China.

This series of articles will make an excellent introduction to the study of the Chinese language. While the lack of facilities for carrying out the suggestions in this Handbook will render it less useful to those studying independently than to those able to attend a Language School, yet the Committee would recommend the Handbook to the attention also of those unable to study in an organized school.

Signed for the members of the Special Committee on the Training of Missionaries,

FRANK RAWLINSON, *Chairman.*

I.

METHODS OF LANGUAGE STUDY.

When we begin our study of Chinese, or when we prepare a course for others to follow, we naturally expect the methods which we ourselves have used in language study will be followed. Most of us before coming to China, had some training in Latin and Greek, or French and German, or in all of these, and this has shaped our conception of how a language should be learned, but there are really at least six very different methods of language study, each planned to meet some particular need, and it is well for those who have the responsibility of preparing language courses to consider carefully what is to be accomplished by the students and what is the best method to attain that end. The following is a brief sketch of the outstanding principles and benefits in connection with the various methods of study.

I. THE GRAMMAR-TRANSLATION METHOD.

This method consists of learning rules of grammar and vocabularies, of trying to fit the latter together according to the laws in the former, of translating from the mother tongue to the new language and vice versa; it is supposed to be very valuable as a mental drill. In connection with it, comparatively little or no attention is given to the pronunciation, and it usually introduces one to very little of the literature of the language studied. This is a method followed by many in the teaching of Latin and Greek.

2. THE READING METHOD.

This method usually includes comparatively little of the study of formal grammar. It starts the student early in reading; the language is learned almost exclusively through the eye, and the student is required to express himself very little

either in writing or by speech. It has the advantage of opening up the written language very early to the student, but the ear and tongue remain untrained and little attention is given to the pronunciation of the language. This method has been used extensively in England and America during recent years in the study of French and German.

3. THE NATURAL METHOD.

This method is the one advocated by those who think the way to learn a language is simply to listen and talk and not really to attempt to make any formal study of the language. This method, if it can be called a method, has been used in classes by various teachers, amongst whom the most prominent is L. Sauveur and is well described in his book called "Introduction to the Teaching of Living Languages." It produces considerable fluency in speech but little accuracy.

4. THE MASTERY METHOD

often called by its German name *Meisterschaft*. This method is based on the exact memorizing from the lips of the teacher of passages of varying length and complexity and after the passages have been memorized, of breaking them up into the clauses and using these clauses with as many variations of the various parts of speech involved as possible. Phonographic records have been used successfully in the teaching of languages according to this method. Grammar is studied inductively, that is, general statements are deduced from sentences which the student has already learned to use correctly and are not learned in advance from a formal grammar. This method makes for accuracy both in pronouncing and in grammatical construction. It is well described in Prendergast's "The Mastery Method." It is also embodied in the Rosenthal books on language teaching. This method is being used with good results in the Language School for Missionaries in Tokyo.

5. THE GOUIN METHOD, OR SERIES SYSTEM.

This method which is well described in "The Art of Teaching and Studying Languages" by François Gouin, consists of memorizing series of related sentences accompanying the recitation of them by the appropriate movements in order to have the assistance of motor memory. Grammar is also won inductively. This method has been used with good results in many language schools in various parts of the world. In the language school in Chengtu it has been in use for several years, though they do not use it to the exclusion of other methods. The text book they use is called "Mandarin Lessons," is written by Mr. Endicott, and is published by the Canadian Methodist Press, Chengtu.

6. THE DIRECT OR REFORM METHOD.

This is the method which is approved by the leaders of the International Phonetic Association. It is best described in "How to Teach a Foreign Language" by Jespersen, published by Sounenschein, and by the Macmillan Company, New York. The principles as stated by the International Phonetic Association are as follows :—

(i) The first thing to be studied in a foreign language is not the more or less archaic language of literature, but the spoken language of ordinary conversation.

(ii) The teacher's first care should be to make his pupils perfectly familiar with the sounds of the foreign language. To ensure a correct use of the foreign sounds he will make use of a phonetic transcription, which should be employed to the exclusion of the traditional spelling during the initial stages.

(iii) The teacher's next aim should be to impart a perfect command of the commonest phrases and idioms of the foreign language. To obtain this result he will use connected texts, dialogues, descriptions and narratives, all as easy, natural and interesting as possible.

(iv) Grammar will at first be taught inductively, by grouping together and drawing general conclusions from such facts as are observed in reading. A more systematic study is to be kept for a later stage.

(v) The teacher will endeavour to connect the words of the foreign language directly with the ideas they express, or with other words of the same language, not with those of the mother tongue. Translation will

therefore be replaced, as far as possible, by object-lessons, picture-lessons, and explanations in the foreign language.

(vi) When, at a later period, written work is introduced it will consist at first of the reproduction of matter already read and explained, then the reproduction of stories, etc., which the pupils have heard the teacher tell ; free composition will come next ; translation from and into the foreign language is to be kept till the end.

This method includes the benefits of all the other methods ; in fact it may be said to be related to the other methods as regular medicine is related to osteopathy, the water cure, or some other one-sided system of healing. The extent to which it is now used in Europe and in America can be gathered from Brebner's "The Teaching of Modern Languages in Germany" and from "The Teaching of Modern Languages in the United States" by Professor Charles Hart Handschen, published by the United States Bureau of Education.

It seems to me that this method or an adaptation of it is the best for language schools to adopt. For pupils who have to work alone, extracting Chinese from so called teachers who can not teach, a combination of the Mastery and the Gouin Methods is to be commended. The Direct Method can be used only when the teacher is a real teacher and a thorough master of the language being taught.

II.

WHAT IS PHONETICS?

There have been so many references to the science of Phonetics in the discussions, during the past few years, regarding the language study of missionaries, that it is well to get a clear conception as to what the term means ; what service the science can render to language students ; and also, because of extravagant claims which some make, it is well to realize the limitations of the subject. Phonetics is the science of speech, sounds, and effects. For every difference between two sounds of the same language, or difference of languages,

there is a definite cause in the difference in the position or use of the vocal organs, which include the lips, teeth, tongue, hard and soft palate, nose, larynx, lungs, etc.

Phonetics may be studied from three points of view :—

First, as to how the sounds come into being.

Second, as to the effect which they produce on the ear.

Third, as to how they should be recorded.

In such an article as this, it is not possible to go into the matter in detail. One cannot do better than to refer the interested reader to some of the books on the subject, among which may be mentioned: "A Primer of Phonetics," by Henry Sweet, The Clarendon Press, 1906; "The Sounds of Spoken English," by Daniel Jones; "Cantonese Phonetics," by Daniel Jones and Woo. "Introduction to English, French, and German Phonetics," by Laura Soames and William Victor, with notes by Walter Rippmann, Macmillan, London, 1913.

This is the clearest and most useful book on phonetics for English students. It has also a considerable number of selections in phonetic spelling, and the last edition uses the alphabet of the International Phonetic Association.

The bibliography of this subject in German and in French is much richer than in English. The Principles of the International Phonetic Association, published by The Association Press, give the full bibliography of this subject. This Association unites many of the ablest language teachers of Europe and America. A copy of this pamphlet may be secured by application to Daniel Jones, Esq.

In learning a language, the problems may be divided into three sections: those of pronunciation, those of construction, and those of vocabulary. Phonetics deals with only the first of these groups. Some people speak of the "phonetic method of language study." Phonetics can be of assistance to language students, no matter what the method employed may be. The science does not include a very large body of knowledge, but it is very useful. For instance, very few foreign students

of Chinese who have not been trained to observe the working of the vocal organs of their teachers will observe that *n*, *t*' and *l* are formed by putting the tip of the tongue against the front teeth, instead of against the gums, as in English. Few have observed that the initial *h* in Chinese is given a roughness by fluttering the *uvula* against the back of the tongue, while in English the back of the tongue is not raised sufficiently high in forming the *h* to bring the *uvula* in contact with the tongue. The quality of almost every sound in Chinese is given a certain peculiarity by the position in which the lower jaw is held. In English, the lower jaw is thrust forward slightly so that the lower front teeth come directly under the upper front teeth, or sometimes even further forward; while in Chinese, the lower front teeth are constantly kept further back. In other words, in speaking English, the lower jaw opens down and forward, while in speaking Chinese it opens only downward. These are some of the general differences between Chinese and English pronunciation. Every one has observed that the Chinese use much more breath in speaking than do English-speaking peoples. We are all familiar with the term "aspirate." The English *p* and *b* differ from each other in two respects; first, the *p* is slightly aspirated, the *b* is not aspirated; second, the vocal cords are not vibrated in giving the sound of *p*; they are vibrated in giving the sound of *b*. In testing this statement, care must be taken to give the sounds of these letters—not their names. This can be done by putting the hand on the "Adam's apple" while giving the sound. Vibration will be felt with *b* and not with *p*. In Chinese, the *p*' is aspirated more strongly than the English *p*; it is also given without any vibration of the vocal cords. In other words, the Chinese *p* (non-aspirate) may be described in two ways: first, as a *b* without any vibration of the vocal cords, which is technically called "voice," or second as a *p* without any aspiration in other words. The advocates of a standard system of romanization are just as

correct in using the letter *b* as users of Wade's system are in recording this sound with a *p*. It is neither a *p* nor a *b*.

Each dialect in Chinese must, of course, be studied separately, and the method of forming each of the sounds should be given in accurate terms. Recently, a study of the description of the sounds of Japanese, which is given in the dictionary most commonly used by foreign students, was made, and it was found that of twenty-eight definitions twenty-two were incorrect.

While phonetics is important and valuable, we should not make the mistake of over-estimating its value. In addition to dealing with only one of the problems, it must also be clearly recognized that through phonetics alone it is impossible to attain a good pronunciation. Nothing can take the place of the voice of a native teacher. It is only by constant repetition in following the teacher, that a correct pronunciation can be secured. Phonetics makes possible more intelligent imitation of the teacher, and a study of the subject will help the student to avoid forming wrong habits of pronunciation.

A chapter showing a detailed comparison of English and Pekingese Phonetics is given in the introduction to Baller's Primer.

III.

VOCABULARIES.

There are four vocabularies which the student of a language must master. They are: (1) the receptive spoken vocabulary; (2) the active spoken vocabulary; (3) the receptive written vocabulary; (4) the active written vocabulary. The first means those sentences, phrases, and words which the student is able to understand when spoken by another; the second, those which he is able to use in speaking; the third refers to what he is able to understand through the eye (in other words, to read); and the fourth describes what he

is able to write. For the purposes of missionary work, it is necessary that one should enlarge all four as much as possible ; but in the actual work of a missionary in China, whatever be his form of work, the first two are of prime importance. The missionary who is blind can still do much efficient work ; but if he is deaf or dumb, his usefulness is very limited. Furthermore, experience has proved that the above order is that in which the language should be mastered. One should first hear, then speak, then read, then write. To reverse the order makes the acquisition of the language more difficult, and will usually lead to the formation of habits which must later be broken. In other words, one should never speak what one has not heard, and until one has a good command of the language, being able to speak with a good rhythm and accurate pronunciation, sentences, phrases, and words should be acquired first by the ear—not by the eye. Furthermore, it saves time and requires less effort to have the reading of any material precede the writing of the same. The writer has several times examined students on such material as Baller's Primer, Pilgrim's Progress, the Guide to Mandarin, etc., and found that, while they were able to read the material and to translate it, when the material was read to them by a teacher without allowing them to look at the book, they understood very little of what was read, and they were wholly unable to reproduce the gist of the material studied in Chinese. In other words, the work done and presented for examination had done very little to increase the receptive spoken vocabulary and the active spoken vocabulary of the student.

The following hints on how to study a piece of Chinese in order to increase the two spoken vocabularies may prove helpful to language students :—

First: Get the meaning of the passage to be studied through the reading and explanation of the teacher, through the ear, without the use of the eye, if possible.

Second : Read the passage after the teacher, getting a clear understanding of the meaning of new phrases.

Third : Master phrases and sentences rather than single words.

Fourth : Have the teacher read the passage until it is understood readily, even when read at top speed.

Fifth : Have the teacher tell the story without the use of the book,

Sixth : Tell the gist of the story to the teacher and others, using as many new phrases as possible.

Seventh : Write the story.

IV.

HINTS ON THE STUDY OF CHINESE TONES.

Several of the languages of Africa have tones which are the same in nature as those of Chinese, and the accurate, scientific study of the African tones which has been made by the experimental phoneticians of the Colonial Institute, Hamburg, Germany, is full of suggestions for students of Chinese. The writer learned from one of these phoneticians how he describes the elements which go to make up tones in Africa, and felt that it would be of assistance in studying the Chinese tones. Before getting an opportunity, however, to carry out this study in connection with any of the Chinese dialects, he visited Foochow, and on picking up Baldwin's Manual of the Foochow Dialect, first published more than forty years ago, he found that exactly the same method of analysis had been brought to the Foochow tones, with the result that the students in Foochow have been profiting ever since.

Tones include four elements, which are: pitch, stress, time or length, and quality; and after analyzing the tones of several of the Chinese dialects under these categories, the writer believes that all the elements which enter into the tones can be described on this basis of analysis, and that,

after an accurate analysis is made and recorded, it is much easier for the student to learn to hear and use the tones accurately.

By pitch, one means the height of the sound ; by stress, the force with which it is given ; by length, the time used in giving the sound ; and by quality, the changes in the vowels or consonants which go to make up the syllable. As applied to the Nanking tones, the following chart and explanations illustrate the method of application of this analysis :—

PITCH AND LENGTH.

♩ in 2 and 5 denotes click or sharp ending.

1 2 3 4 5

LENGTH IN ORDER.

2 3 4 1 5

Longest Shortest

TONES DIAGRAMMATICALLY.

1 2 3 4 5

PITCH. The first tone begins on the pitch of the normal speaking voice, and drops about a third on the scale. The second tone starts on the same level with the first, takes an almost imperceptible dip and ascends a fifth or so on the scale. The third tone starts a little higher than the first or second, and is held at about the same pitch throughout. The fourth tone begins a fifth higher than the first, and drops a sixth. The fifth tone is quite high, and some teachers say it almost in a falsetto. It may be even more than an octave above the first tone, but frequently does not come up to an octave.

STRESS. The 4th tone receives most stress. The 5th is next. And the others follow in this order—3rd, 2nd, 1st.

LENGTH. The longest tone held is the 2nd. The others come in the following order, 3rd, 4th, 1st, 5th.

QUALITY. The 1st, 3rd, and 4th tones may be said to fade away; the third not so much so as the 1st and 4th, while the 2nd and 5th end with the glottis suddenly shutting off the breath. This glottal stop is a sound never used in English, but is used frequently in German before syllables beginning with a vowel. It is in effect a stop-consonant resembling *p*, *t*, and *k*, but made by the bringing together of the vocal chords, instead of the lips as in *p*, or the tongue and the roof of the mouth as in *k* and *t*.

THE INDIVIDUAL TONES.

The first tone is a tired, breathy tone which begins on the pitch of the normal speaking voice, is said with little or no vigor, and ends in a sigh. The difference of pitch is a third on the scale, usually.

The second tone starts on the same level with the first, takes an almost imperceptible dip and ascends a fifth or so on the scale. Often the focus of the tone is thrown back and often hides the glottal ending. This is nothing more than a shutting off of the glottis before the diaphragm ceases to expel the breath.

The third tone starts a little higher than the first or second, and is held at about the same pitch throughout.

The fourth tone resembles the first except that it is said with more breath and vigor, is higher in pitch and is possibly held a little longer. It resembles a cone.

The fifth is a tone which stands out all alone, resembling none of the others except the ending of the second. Its pitch is quite high and some teachers say it almost in a falsetto tone. It may be even more than an octave above the first tone, but it frequently does not come up to an octave. It is very short and ends with a click which is more decided than that of the second tone.

In preparing the above analysis, I had the co-operation of Dr. W. W. Peter, who used a violin in determining the values of the tones in order to record them.

The students in Foochow have also another good device for the study of tones. It is what might be called a double tone-table. Students everywhere use the ordinary simple tone-table, which consists of a series of words of the same sound but different tones, illustrating the four, five, eight, or nine different tones which occur in the dialect. In Foochow, they use also a table which shows all the possible two-word combinations. This can be given in two ways, as follows :—

First, using the same sound.

夫 夫	夫 扶	夫 府	夫 付	夫 福
扶 夫	扶 扶	扶 府	扶 付	扶 福
府 夫	府 扶	府 府	府 付	府 福
付 夫	付 扶	付 府	付 付	付 福
福 夫	福 扶	福 府	福 付	福 福

Second, using common phrases, as follows :

先 生	高 頭	他 有	書 字	他 說
旁 邊	男 人	城 裏	茶 字	誰 的
口 音	井 旁	打 水	底 下	我 的
念 書	要 茶	甚 麼	要 念	四 十
一 張	喫 茶	桌 子	識 字	七 百

In using the double tone table in drill, the word should be repeated after the teacher, following both the horizontal and the perpendicular order. It is well to learn to say them with the mouth open, and it is also useful to hum them. A test of the use of this kind of table will soon convince the student of its value,

One should never lose sight of the fact that the tones are frequently modified in combination, and that it is far more important to be able to use a tone correctly in the sentence than it is to know the number of the tone and to be able

to give separate words. The writer has examined some students who knew the tone of practically every word, but who seldom used the tones correctly in speaking. In the practical use of the language, the rhythm of the sentence often overrides the tone, as well as the pronunciation of the individual word.

V.

SUGGESTIONS ON METHODS OF CONDUCTING A CONVERSATION CLASS IN CHINESE.

The most important thing for a missionary in connection with the mastery of the language is that he should learn to understand Chinese when spoken to him and to speak Chinese.

Unfortunately most of the missionary students of Chinese have had little or no experience in learning to speak a foreign language. When they have studied foreign languages it has been in order to learn to read or translate them. The result is that such experience as they have had in language study has fixed them in habits of study which hinder rather than help in the mastery of a spoken tongue.

Furthermore, the Chinese teachers whom they use have never studied the spoken language, their study having been confined to the literary language—which differs in its construction and vocabulary from the spoken language.

And besides this, the supply of books in the spoken language in China is comparatively limited, so that it is difficult to get material of this kind written by Chinese.

For these reasons it is important that those who attempt to help students in learning Chinese should concentrate their efforts during the early months on teaching them to speak and on showing them what they must do in order to learn to speak. There are many "conversation classes," but not infrequently their work could be described as the head of the Language

School in Korea has described the work in that school, which is as follows:—

“The teachers have performed been missionaries themselves, with very much to learn about the language as well as the best methods of inducting others into its use. The continual tendency has been to accumulate facts about the language, instead of acquiring the free and perfect use of the language itself. Grammar, analysis, fine etymological distinctions have often led us away from the infinitely more important subject of absolutely correct pronunciation, right emphasis, right euphonic changes and correctness itself. And until trained and qualified Korean teachers can be secured we are likely to have this tendency to combat.”

I have visited several conversation classes in different parts of China, in which comparatively little Chinese was spoken and the work of the class was conducted almost entirely in English. I have no patent remedy or royal road to learning, and can only make a few suggestions growing out of experience and observation.

I. General conversation, without some definite basis, is not feasible in a class. The attainments of the class are usually so varied, and the temptation to talk to each other in English so constant, that such a class usually results in a monologue in Chinese by the teacher, more or less understood by the students; or of a discussion in English of some subject related to Chinese. A definite basis may be laid down in various ways:

(a) The teacher can talk to the students in Chinese, showing them through motions or by the use of pictures what he means, and having them repeat after him and answer his questions, all in Chinese.

(b) The conversation can be based on a portion of reading matter, the members of the class having read it before the class-meeting. This may be read aloud by the Chinese teacher, and the Chinese teacher and the various members of the class may recite the gist of it from memory. If it is a story, several variations can be secured by having different members of the

class tell the story from the point of view of the different people involved, as well as from that of an outsider.

(c) Some members of the class, after previous preparation, may give a brief address, or tell a story, and then this can be discussed in Chinese by the class and the language of the speaker criticised, also in Chinese. This method was used with good results in the class on preaching conducted by Rev. E. C. Cooper in the Kuling Language School, in 1914.

(d) The memorizing and reciting of monologues or dialogues is time well spent.

II. When the students are sufficiently advanced to do original work, topics for the conversation at the next session may be assigned which they may be required to prepare with their teachers or by attendance at lectures.

III. The conducting of a conversation class may be briefly described as putting in and then extracting. The class cannot reproduce anything which they have not learned, whether from the lips of the teacher, from a book, or in general conversation. It must first go into them, and it is not truly theirs until it also comes out. The conversation class might be called a class in expression because it should furnish an occasion to the student to use in speech the Chinese which he is learning in various ways. Many students have been seriously hindered in learning to speak Chinese by the courses which they have had to follow being so full that all their time has been taken in covering the course and they have had little time to really digest and use what they have been studying. The best way to help them to digest it is to cause them to use it—and this is the main function of a conversation class.

IV. The best conversation classes that I have visited have been those conducted by Chinese teachers. If there is no Chinese teacher who understands how such a class should be conducted, a foreigner cannot render a better service than to train an able Chinese to lead such a class. The preparation with the teacher should be made before the meeting of the

class in order that he shall have a free hand during the class session. The Peking and the Nanking Language Schools already have some Chinese teachers who are able to conduct conversation classes in Chinese, with good results. When a foreigner conducts a conversation class it means that the students are hearing and imitating a foreigner's Chinese. Furthermore, it is much more difficult for a foreign teacher who is accustomed to speaking English with the class, to refrain from the use of English during the class. The students will need explanations which can best be given them in English, but this should be done at some other time, and not during the conversation class.

A conversation class is successful to the extent to which the students hear, understand, and speak Chinese. Translation from English to Chinese and Chinese to English is a very complicated, intellectual process and does not necessarily help the student very much in learning to speak Chinese.

VI.

BEGINNING THE STUDY OF WENLI.

To the Missionary student of Chinese the spoken language is by far the more important. The literary language or Wenli offers him the opportunity to obtain the best statements of Chinese thought as well as a vehicle for expressing himself in writing for the Chinese, but since a large proportion of nearly every missionary's time is given to talking, a study of the literary language should not be allowed to interfere with the mastery of the colloquial. It is best not to begin the study of the literary language until one has made sufficient progress in the spoken language to be able to understand readily the explanations of the literary text as given by the Chinese teacher in the colloquial. When two different languages are begun at about the same time or in close succession there is danger of confusion. The literary and the

spoken language in China differ enough to be regarded as two different languages. Most students will not arrive at the stage to which I refer above until they have been working on the language about eighteen months.

There are many varying styles in the literary language which shade off into each other and when one is to begin the study of Wenli the two questions which arise are "What style shall I begin to work upon?" and "What text book shall I use?" The best statement that I have seen regarding the different styles is found in the long quotation from T. T. Meadows as given in the introduction to "Notes on the Documentary Style" by Hirth. I agree with Hirth and Meadows that the documentary style is the most important for the student to master and that after a thorough grounding in the colloquial he should begin with a study of this style. I give in the following pages some of the various text books which are now being used by Missionary students in beginning the study of Wenli and attempt to state the strong and weak points of each.

1. *The Wenli Bible.*

This offers a text with the thought of which the student is familiar and in which he can secure good Mandarin and English translations; furthermore the various translations differ in difficulty. The disadvantage in using the Bible as a text book is that it does not introduce the student to Chinese thought and furthermore there are no grammatical explanations of the various problems of Wenli as yet worked out explaining these problems as one meets them in the Bible.

2. *The Chinese Classics.*

These offer the most difficult style of written Chinese. Neither foreigners or Chinese really attempt to understand the classics, they understand the commentaries on the classics. Some take the printed commentaries and some the explanations given by the teachers. Parts of the classics are unintelligible

without such help. The classics contain the best statement there is on Chinese thought and have moulded the ideas of the people through many centuries. Unfortunately after one has learned to read the Chinese classics it does not open up other literature because there is no other material written in the same style. When one begins the study of the classics it is wise to make use of the English translation by Legge and Soothill and the German translation by Wilhelm, as well as to use Chu Fu Dze's commentary : most students will find Pastor Kranz' commentary a great help also. This last contains the Mandarin explanations which are usually given by a Chinese teacher. The teacher should also be used freely by Missionaries who study the classics but it is not wise for them to begin their study of Wenli by attempting the classics.

3. *Commercial Press New National Readers.*

This series of readers seems well adapted to the purpose for which it was intended which is teaching the literary language to Chinese boys and girls in the primary schools but for use by an adult foreigner there are many drawbacks. The early volumes are too childish for an adult and there are no notes regarding the difficult grammatical problems which arise. After one has made a start with Wenli the later volumes might be read with profit.

4. *Bullock's Progressive Exercises in the Chinese Written Language.*

The title of this work has led many to think that it was a book on the writing of Chinese characters. It is not intended for that purpose ; it is intended to introduce the foreign student to the literary language. Each of the seventy lessons contains a vocabulary, Chinese text, English translation and notes. Unfortunately there is too little connected discourse in the book. This means that the book is less interesting than it should be and that the student will have to spend too much time on disconnected sentences. The second edition of this

work which has now been published contains new connected discourse.

5. *A Series of Papers Selected as Specimens of Documentary Chinese. Wade.*

This work deals very largely with official communications. It gives the Chinese text, English translation and notes. Unless one is to be engaged in official life as Consular interpreter, etc., the book contains far more material along this one line than the average student need cover. All of its strong points have been embodied in Hirth's book which is an improvement.

6. *Hirth's Text Book on Modern Documentary Chinese.*

This builds on and improves upon Wade's book. It consists largely of papers dealing with Customs business. Translation and notes are given. It is well to study a few of the selections. Those not in the Customs cannot wisely study it all.

7. *Baller's Lessons in Elementary Wenli.*

This book includes fifteen lessons and fifteen reading lessons. Each of the lessons is given in the original Wenli as found in newspapers and is accompanied by a Mandarin translation, an English translation and very full and clear notes. The fifteen reading lessons are accompanied by full, clear notes but have no Mandarin or English translation. The material is somewhat stiff but it is not difficult to read it with the helps furnished and the mastering of this book is, I think, the best introduction to the study of the literary language.

8. *Hirth's Notes on the Chinese Documentary Style.*

This excellent little grammar on the Chinese literary language should be in the hands of every foreign student of Chinese. It gives the essential principles underlying the literary language as it is most commonly used to-day in China. After one has studied a number of the lessons in Baller it would be well to read the 140 odd pages in this book. I read it through every year and always with profit.

9. *A Guide to Wenli Styles and Chinese Ideas.* Evan Morgan.

The Chinese text is given and accompanied by English translation and notes. It would be better if the notes were fuller. The selections are very difficult and this book should not be taken as a beginning text book. But after one has mastered Baller and Hirth's Notes I believe that this would be as good a book as could be found to study next. The title describes exactly what it is.

10. *New Terms for New Ideas. A Study of the Chinese Newspaper.* Mrs. A. H. Maier.

This book is not intended as a beginning book in the study of Wenli. It is the best attempt that has been made so far to present the new terms in a systematic way and in such a form that they can be studied. The grouping of subjects is good. Each lesson consists of a vocabulary, Chinese text and (for the first half of the book) English translations. I think that the early part of the book contains far too many unrelated sentences. This is not so true as one gets on.

Hsü Tsu Shih Yung Fah (虛字使用法), issued by the Commercial Press, and Ch'eng Yü Kiao (成語考), prepared by J. H. Stewart Lockhart are excellent works on the grammar of Wenli and are worthy of repeated reading and study.

I believe that the best way to begin the study of the literary language, when the student has advanced sufficiently in the colloquial to make it wise for him to undertake the second language, is by studying Baller's Lessons in Elementary Wenli, accompanying it by a reading of Hirth's Notes and following it by careful study of Morgan's Wenli Styles; in all this work paying attention especially to the difference between colloquial and Wenli constructions, observing especially the use of the Wenli particles or "hollow characters," refusing always to be satisfied by the teacher's explanation that a character is "hollow" but insisting that the teacher make

clear what effect the use or non use of the particular particle has on the sentence. After the study of these three books I think that the student will be prepared to work profitably in any of the departments of Chinese literature. Novels, essays, history, documents, letters, magazines, classics, newspapers, etc. can be studied to advantage. Men who have studied Chinese severals times as long as I have, tell me, however, that the time never arrives when literary Chinese is easy and can be understood without close effort.

If the Language Schools confine their attention, as it seems they should, very largely to the spoken language it would be wise for the Summer schools at the vacation resorts to offer courses in Wenli in order to help those who have been out eighteen months or more in beginning this study or in taking up some new department of Chinese literature. Any one who is interested in religion, philosophy, history, politics, literature or indeed in life itself will find that the unlimited fields opened up by the study of the Chinese literary language amply repays the effort it costs.

VII

DICTIONARIES.

The question is so constantly asked by language students "What dictionary shall I buy?" that it seems wise to attempt to give a brief statement regarding the different dictionaries available and the strong points of each, because the answer to the question depends entirely on what one wants in the dictionary. One cannot answer the question categorically.

1. *General Pocket Dictionary, Soothill*.—Contains 4,300 characters arranged under the phonetics and 10,200 under a syllabic arrangement. There is also a radical index. It uses Wade's system of romanization and in the syllabic section gives also the Standard System of Romanization. This is the

most commonly used pocket dictionary. It is very serviceable even if one has not mastered the phonetics of which there are 888. Time spent in studying these phonetics is well invested as it helps towards the mastery of the characters. The definitions of the characters are of course brief.

2. *A Pocket Dictionary, Goodrich*.—This little book contains a syllabic section and a radical index. Many consider it the most dependable dictionary for Peking sounds and tones. It is thinner than Soothill's which is an advantage in a pocket dictionary. It lacks the advantage of the phonetic section.

3. *A Chinese and English Dictionary Arranged According to Radicals and Sub-Radicals, Poletti*.—This dictionary has been comparatively little used but embodies a very useful method of studying the characters. Its arrangement is also the radical arrangement and cannot be used except by those who are thorough masters of their radicals. The characters under each radical are classified not by the number of strokes in the non-radical part of the character but by the second most prominent radical in the character, which Poletti calls the sub-radical. This arrangement saves the time used ordinarily in counting strokes when one looks up characters in other dictionaries.

4. *Chinese-English Pocket Dictionary, Davis and Silsby*.—This little dictionary which is in a very convenient shape gives the characters under the radicals only and gives just a word or two of definition about each. It contains the numbers referring to Giles' and Williams' dictionaries so that it can be used as a radical index of these dictionaries if the definitions given do not prove sufficient. The romanization used is the standard system. The Shanghai romanization system is also given.

5. *A Syllabic Dictionary of the Chinese Language, Williams*.—The revised edition of this dictionary issued by

the North China Union College is a photogravure of the original. It contains much valuable material. I know of no other dictionary in which one can get so much in such a small compass and for such a small price. Unfortunately the type is so small that it is hard on some eyes. It is serviceable for the study of both Wenli and Mandarin.

6. *Analytical Chinese and English Dictionary, Baller.*—This dictionary is a happy medium in size and price and is well printed. Under each character it gives a number of phrases defining both characters and phrases very fully. It is useful in the study of Wenli as well as in the study of Mandarin. Unfortunately only phrases beginning with the character being defined are given.

7. *Mandarin-Romanized Dictionary of Chinese, with Supplement of New Terms and Phrases, now current, MacGillivray.*—This is the most serviceable dictionary I know during one's early stages in the study of Mandarin and indeed after one has advanced considerably in the study of the spoken language. There are many phrases under each character and all phrases are fully romanized as well as given in character so that one can read them without referring to other characters or to the teacher. It is exclusively for Mandarin.

8. *A Chinese and English Dictionary, Giles.*—This is the largest and best Chinese-English dictionary. Unfortunately the revised edition which was issued about two years ago contains none of the new terms which are so numerous to-day. It is also unfortunate that the price of this dictionary is prohibitive to many missionaries.

All of the above dictionaries are Chinese-English in their arrangement. The following are the English-Chinese Dictionaries :

1. *Pocket Dictionary of Pekingese Colloquial, Hillier.*—This dictionary deals exclusively with the spoken language. Phrases are given fully in character and romanized, Wade's

system being used. Every student of mandarin should own one, even though he is not studying Pekingese. His teacher can readily give him the equivalent where his dialect differs from the Peking dialect.

2. *An English and Chinese Standard Dictionary, Commercial Press.*—This two-volume dictionary is the largest and best English-Chinese dictionary and every thorough-going student of Chinese should secure one. There is some complaint on the part of its users that some of its phrases are not yet thoroughly current. It would be impossible to find translations for many of the English expressions which are current everywhere. The Commercial Press has also issued a one-volume edition of this work.

3. "*Chinese New Terms and Expressions*," Evan Morgan.—This very useful little book is not an attempt to make a complete dictionary. It contains a very large number of the new terms which one meets in newspapers and elsewhere. They are arranged alphabetically and in the book is an English index.

Many students of Chinese are finding it very useful to secure an English-Japanese dictionary because these dictionaries contain many of the modern expressions representing western thought and the Chinese characters are given so that the Chinese teacher can see what the student is trying to express and can give him the proper term if one exists. A good English-Japanese dictionary of this kind is SHIMADA, which C. B. Moseley has published. Another one is "A DICTIONARY OF JAPANESE RELIGIOUS TERMS" which is English-Japanese in its arrangement, and in which the Chinese characters are given. This and other English-Japanese dictionaries and vocabularies will be found very useful to those who have to make books in Chinese.

VIII.

**SUGGESTIONS REGARDING THE PREPARATION
OF A LANGUAGE STUDY COURSE.**

An examination of more than a score of language study courses shows that there is great variety as to ground to be covered, as to the kind of material included, as to the systems of examinations, as to the aid given to beginners by seniors and as to the clearness with which the methods of study to be followed are elucidated.

I believe strongly in the language schools of which there are now about a dozen in different parts of China and think that if it is possible missionaries should be sent to one of these schools immediately on arrival in China. This is the best way to insure the getting of correct sounds, tones and idioms and the learning of the proper methods of study. In the schools the students are better protected for study than in the Mission stations. In most Mission stations there is very little help available aside from the text books. But some cannot go to the schools and, except those who are to work in the city where the school is found, none should stay at the school longer than the first academic year. It would be wise if the heads of the language schools, who are giving much or all of their time to the studying of this problem, would prepare further courses of study to be followed by the students who have been with them until the students have covered three or more years of work on the language.

Whether a course is prepared by the language school authorities or by a committee of a mission or group of missions it seems to me that the following points should be heeded.

1. Assume that the student knows nothing about how to study a language. His study of ancient and modern languages has in most cases been a most careful and scientific training planned to unfit him for the learning of a spoken language and to fix on him bad habits of study if learning to speak is an important part of the aim which he has in view.

2. Determine the aim to be attained. Keep learning to hear and speak to the fore till the student can hear clearly what is said to him and use a vocabulary of several hundred words accurately, both as to pronunciation and idiom.

3. Avoid the giving of too much material but insist on mastery.

4. Provide for frequent consultation with seniors and frequent examinations, especially in the early months.

5. Include in the material studied as much as possible that which will introduce the student to Chinese thought and life.

6. Study the literary language through the colloquial, reserving the beginning of Wenli until one is able to understand the explanations of the Chinese teacher readily.

7. Do not delay progress in hearing and speaking until one has learned to read and write the characters for all words used. Provide for definite progress in reading and writing but let it follow the hearing and speaking.

8. Give explicit directions as to how to work on each book studied and a clear statement as to what will be considered a mastery of the book. For instance, if Baller's Mandarin Lessons is the text book, state what sections are to be memorized, what portions are to be written, what are to be learned so that they can be understood through the ear, what are to be read, what are to be translated, etc.

9. Permit electives. After the first year's work a student should be allowed some choice in the material to be studied. The choice should be made in consultation with those in charge of his work and after a selection has been made it should be adhered to.

10. Require a large amount of mixing with Chinese who do not speak English and attendance at and participation in meetings both religious and secular. At every examination require a written statement as to when and how the student has had contact with Chinese other than his teacher.

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